6: Mousset H-4 (no date) 1950 E16 Slavic Peoples E16

declared war on Tsarist Russia, but refused to do so in 1940 on Soviet Russia, although she owed much to the former and nothing to the latter. Even then, in 1915, she was obliged to intern a good many politicians and generals before embarking on her campaign, a campaign which, in actual fact, both sides conducted in 'slow motion'. The Russian Black Sea Fleet fired fifty-nine shells on Varna; in the Dobrudja, the Bulgarians were opposed to the Rumanians and to the Serbian Corps, while the Germans were engaged with the Russians of Chtcherbatchev. This realist nation, little given to passionate or ideological enthusiasms, nevertheless showed a curious obstinacy in 'backing the wrong horse'. In 1913, 1915, and 1942, they entered the war with the winners, and came out of it with the vanquished. The 'Macedonian psychosis' periodically pushed them into the arms of 'liberators', only to end by sharing their defeat.

After the Treaty of Neuilly, the Bulgarian propagandists realised the error made by their leaders. They returned to the theme of Slavonic affinities, to the pro-Russian tradition. 'We Bulgarians', said the *Narodna Otbrana*,[13] 'have been the pioneers of a foreigners' policy, and have pulled the chestnuts out of the fire for others'. 'The future of Bulgaria is closely bound up with that of Russia', proclaimed the Minister, Bakalov.[14] And Stamboliiski entered into a mortal struggle with the Macedonian organisation, to clear the way for an entente with Belgrade. He succumbed in this struggle; his successors realised, after much shilly-shallying, that this policy was a reasonable one, but could not be imposed until the psychological atmosphere it had always lacked had been prepared for it.

And yet, paradoxical as it may seem, in the thick of the fratricidal struggles in which she has engaged, Bulgaria has never stifled her inner feeling of community of destiny with Serbia. When the Bulgarian resistance collapsed in 1918, a Deputy-Prefect of the occupying authorities took leave of the inhabitants of his administrative district in these terms: 'We shall perhaps

[13] Of June 30, 1920.

[14] The Bulgarian Church, like the Serbian-Orthodox Church, refused to make the religious calendar coincide with the civil calendar when the State adopted the Gregorian reckoning. The two Churches gave, as the reason for this refusal, the fact that it was impossible to come to an agreement with the Russian Church, which then had no competent representative.